

## **Indonesian Politeness Islamic Kindergarten Teacher Al Ittifaqiah Indralaya**

**Nisartika<sup>1</sup>, Yessi Fitriani<sup>2</sup>, Puspa Indah Utami<sup>2</sup>**

<sup>1</sup>Islamic Kindergarten Al Ittifaqiah, South Sumatra, <sup>2</sup>Universitas PGRI Palembang,  
South Sumatra, Indonesia

Corresponding author e-mail: [Nissubuh808@gmail.com](mailto:Nissubuh808@gmail.com)

**Abstract:** This study aims to describe language skills which are very important, one of which is the Al Ittifaqiah Indralaya Islamic Kindergarten teachers, because in communicating, all teachers are required to use polite language. In building character one of them is language, both forms of obedience and violations that exist in the utterances spoken by the teacher at the Al Ittifaqiah Indralaya Islamic Kindergarten. This study examines the pragmatic aspects of teacher language politeness in the Al Ittifaqiah Indralaya Islamic Kindergarten, the research examines speech when teachers converse during non-formal hours that take place at school and based on the types of maxims used. Language politeness was chosen because it will be used as an evaluation of the language used by the teacher. The results of this study indicate that the utterances in Al Ittifaqiah Islamic Kindergarten obtained 20 utterances consisting of 14 utterances containing politeness maxims and 6 utterances that deviate from politeness maxims. Of the 14 utterances of the Al Ittifaqiah Indralaya Islamic Kindergarten teacher's utterances which contain politeness maxims, namely: 3 utterances of wisdom maxim (21.42%), 2 utterances of generosity maxim (14.28%), 1 utterance of praise maxim (7, 14%), the maxim of humility is 1 utterance (7.14%), the maxim of response or apology is 3 utterances (21.42%), the maxim of agreement is 2 utterances (14.28%), the maxim of sympathy is 2 utterances (14.28%), Of the 6 utterances of the Al Ittifaqiah Indralaya Islamic Kindergarten teacher who deviated from the politeness maxim, namely: the maxim of humility was 4 utterances (66.67, the maxim of sympathy was 2 utterances (33.33%).

**Keywords:** Indonesian Politeness, Islamic Kindergarten, Speech, Teacher

### **A. Introduction**

Humans as social beings need a means of communicating with each other. Humans can communicate with each other because they have the same understanding in expressing their thoughts and the message they want to convey. Through human communication channeling the need to convey ideas and receive responses to these ideas. Indirect communication, such as communication using the media of letters, SMS (shot message service) and other written media, requires clarity in conveying its meaning, because these means often lead to different perceptions between

communicators. There is also the possibility that communication is not done directly, such as communication via telephone.

The use of language in communication can reflect a person's personality. A person's character, character, or personality can be identified from the choice of language spoken (Wahyuning, 2003). The use of language that is gentle, polite, courteous, systematic, orderly, clear and straightforward reflects that the speaker is virtuous. Conversely, through the use of language that is rude, impolite and impolite shows an immoral person. Therefore, the proper use and according to the rules makes language an effective tool in the process of conveying will and feelings (Yusuf et al., 2007).

Language politeness is directly related to the norms adopted by the community. If society applies norms and values strictly, polite language becomes part of people's habits. In relation to education, a society that upholds the value of politeness will make polite language an important part of the educational process, especially school education.

Politeness in language in the community and school environment is very important, because by speaking in polite communication it can maintain self-worth as social beings, who cannot live alone without the help of others. In order for us to live together in society and be accepted by that society, we must also be able to adapt to the environment in accordance with social norms and values and mutual respect adopted by that society, including the value of politeness in speaking.

Research on politeness is very important because over time, the language and attitudes of the speech participants can develop rapidly and even change. These changes can have an impact on all, not just language but the social life of individuals and groups is also affected. Prayitno (2011) reveals that politeness research basically examines language use in a particular language community.

Language politeness really needs to be studied, because language activities cannot be separated from human life. Politeness is a term related to 'politeness', 'respect' 'good manners' or 'proper behavior. Every utterance, whether intentional or unintentional, always has a purpose. This goal always guides the speaker to direct the narrative towards achieving the goal. The purpose of this action is to support a function (Nurfamily, 2015).

The application of language politeness is very important, one of which is the Al Ittifaqiah Indralaya Islamic Kindergarten Teacher, because when communicating all teachers are required to communicate politely. Based on Desmita, (2009), a teacher has an important role in enforcing compliance in verbal communication politely and should have a personality that is reflected through good language. Communication

using one language is one of the absolute requirements of an educator. The language that the teacher uses unconsciously is an example for their students, let alone Kindergarten students. Kindergarten students are a period of recording experiences that will be embedded in their minds, when one day they need this experience, it will come out according to what they get.

Schools have a role in shaping student language politeness. The teacher plays an important role in shaping the language politeness of his students. In order for students to be polite in language, of course the teacher as an example must also be polite in language. Teacher language politeness is thought to be able to dampen uncomfortable situations when significant problems occur to students. Polite language is thought to reduce teacher anger and disappointment in students, and can keep situations under control.

In this theoretical study, language politeness is a study of pragmatics. Then the researcher will examine some of the theoretical references used in this study, including pragmatics and relevant previous research. Research with a pragmatic approach can be carried out in various forms of daily life utterances, both spoken and written utterances. Based on this explanation, the researcher is interested in the lack of language assistance in both formal and non-formal daily activities at the Al Ittifaqiah Indralaya Islamic Kindergarten.

Pragmatics is a branch of linguistics that studies the structure of language meaning externally, namely how the unit of language is used in communication. This is in line with Rahardi (2005) pragmatics is the study of the conditions in which human language is used which is basically determined by the context that embodies and is the background of that language.

In line with the previous opinion, Wijana & Rohmadi, (2010) argued that pragmatics is a branch of linguistics that studies the structure of language externally, namely how the unit of language is used in communication. Based on the description above, the principles of cooperation and politeness as well as pragmatic parameters have their respective roles in every communication process. This is the background for the author to try to describe one by one the position and role of the three in the communication process.

### **Definition of Politeness**

Politeness is a behavior that is expressed in a good or ethical way (Zamzani, 2010). Politeness is a cultural phenomenon, so that what is considered polite by one culture may not be the case with other cultures. Rahardi et al. (2016), states that politeness can be said to be a complement to the principle of cooperation. The cooperative principle

is widely used for pragmatic identities which are textual in nature, the politeness principle is used more with respect to pragmatic entities which are non-textual in nature. Thus, the principle of language politeness is actually a complement to the principle of cooperation.

Based on the understanding of experts, it can be concluded that politeness is speech that is carried out between the speaker and the listener by using smooth speech that does not sound pushy and reacts to the interlocutor feeling valued so that intimacy is established when communicating. When speaking, of course there are some rules that must be used in each particular region or community. The politeness rules are a benchmark for establishing good communication, so that communication runs smoothly between the speaker and the speaker.

### **Language politeness**

Language politeness is a way of communicating that uses very polite and good language. According to Rahardi et al, (2016), language politeness is usually divided into two, namely politeness which is based on faces and politeness which is based on implicatures. When communicating, we are subject to cultural norms, not just conveying the ideas we are going to convey. Language procedures must be in accordance with the cultural elements that exist in society.

Politeness is a term related to 'politeness', 'respect', 'good manners', or 'proper behavior'. In everyday life, the relationship between politeness and appropriate behavior suggests that politeness is not only related to language, but also to nonverbal behavior. Politeness relates language to various aspects of the social structure as only to rules of conduct or ethics. Politeness in the form of speech or language politeness is at least not solely the main motivation for speakers to speak, but also a regulatory factor that keeps the conversation going properly, pleasantly, and not in vain.

According to Chaer (2015) language politeness is more concerned with the substance of the language, then language ethics is more concerned with behavior or behavior in speech. According to Chaer, (2014) politeness in language revolves around facial expressions. The face has two sides, namely the negative face and the positive face, the meaning is that the negative face refers to the self-image of a rational person who wants him to be respected by letting him be free.

The aspect of politeness that needs attention is that politeness lies at the intersection between language and social reality (Sobur, 2003). Politeness is related to language and aspects of social structure life as well as codes of conduct and ethics. A society can be formed and can be maintained through an interaction. This interaction can be understood by studying politeness which has ethical values with language and

behavior in general. Forms of language use are always associated with social relations and social roles. Through social relations, politeness can be related to the social reality of society and culture.

### **Characteristics of language politeness**

Chaer (2010) states that what is meant by the politeness scale is the politeness rating, starting from the most impolite to the politest. Rahardi (2005) states that there are at least three kinds of politeness ranking measurement scales which are currently widely used as basic references in politeness research. In Leech's politeness model, each interpersonal maximum can be used to determine the politeness rating of an utterance. Chaer (2010) states that the leech politeness scale is divided into five cost benefit scales. Politeness is a behavior that is expressed in a good or ethical way (Zamzani, 2010). Politeness is a cultural phenomenon, so that what is considered polite by one culture may not be the case with other cultures.

### **B. Methods**

The place for this research was Al Ittifaqiah Indralaya Islamic Kindergarten. The research time is calculated from the date the research permit was issued within a span of 3 (three) months starting from January 2023 to March 2023. This study has a research object using teachers at the Al Ittifaqiah Indralaya Islamic Kindergarten. Researchers use the recording method to determine language politeness at the Al Ittifaqiah Indralaya Islamic Kindergarten.

This study used a qualitative descriptive method. This research method was carried out using a qualitative descriptive method. Abdullah (2015) defines descriptive research as research that aims to describe something that was going on at the time the research was conducted and examine the causes of a particular symptom.

The data used in this study were the language data of Al Ittifaqiah Indralaya Islamic Kindergarten teachers, both spoken and written language or language politeness texts. The source of the data used in this study were teachers at Al Ittifaqiah Indralaya Islamic Kindergarten, totaling 28 teachers. According to (Meleong, 2017), sources of descriptive data are words, actions and additional documents and other data. In addition, according to Arikunto (2014), states that the source of data in research is the subject from which the data is obtained.

Data Collection Techniques 1) Record Techniques, 2) Note Technique, 3) Observation Techniques. In this research is an interactive analysis technique. The stages of interactive data analysis techniques are as follows:

- 1) Data Reduction, reducing data means summarizing, choosing the main things, focusing on the things that are important and then looking for themes and patterns.
- 2) Data Display (Data Presentation), After doing data reduction, the next step is presenting data or presenting data.
- 3) Conclusion Drawing, the final stage is data management or drawing conclusions. After all the data is presented, conclusions will be drawn about politeness patterns and deviations from politeness principles based on Leech's theory at Islamic Kindergarten Al Ittifaqiah Indralaya.

The triangulation used in this study is the data source. According to Moleong (2017), this technique is carried out by exposing the temporary results or the final results obtained in the form of discussions with colleagues and discussing research results with language experts.

Data analysis in qualitative research is carried out when data collection takes place and after completing data collection within a certain period. After the data is collected through the technique of recording. The steps that the writer took in analyzing the data are as follows:

- 1) Transfer the data (recording) of the language used by the Al Ittifaqiah Indralaya Islamic Kindergarten Teacher into writing.
- 2) Translate the language data (recordings) used by the Al Ittifaqiah Indralaya Islamic Kindergarten Teacher into Indonesian.
- 3) Classifying utterances based on obedience and violation of the politeness maxims of Leech (2014), namely: maxim of wisdom, generosity maxim, maxim of appreciation, the maxim of simplicity, maxim of agreement, sympathy maxim.
- 4) Analyze the speeches that have been identified based on the politeness principle of Leech (2014).
- 5) Summarize the results that have been analyzed.

### **C. Results and Discussion**

The data found in this study are in the form of utterances from teachers during conversations in the Al Ittifaqiah Indralaya Islamic Kindergarten environment. The data were analyzed in the form of Indonesian language politeness of teachers in the Al Ittifaqiah Indralaya Islamic Kindergarten. Data were analyzed based on politeness according to Zazani, et al. (2010), politeness is behavior that is expressed in a good or ethical way.

With communication, the speech process can run smoothly. The researcher analyzed the data according to Lofland and Lofland, quoted from Moleong, (2017). The sources of descriptive research data are words, actions and additional data, documents and others.

The data contained in this study are the Indonesian politeness of Al Ittifaqiah Indralaya Islamic Kindergarten teachers. The following is a description of the findings of the speech results of the conversation of the Al Ittifaqiah Indralaya Islamic Kindergarten teacher. The following is an analysis of the language politeness of the Al Ittifaqiah Indralaya Islamic Kindergarten teacher, based on the theory put forward by Leech (2014) there are ten maxims in politeness, namely: (1) The Maxim of Wisdom; (2) generosity maxim; (3) Praise maxims; (4) humility maxim; (5) Maxims of obligation to respond or apologize; (6) Maxim of agreement; (7) sympathy maxim.

The following is an analysis of the maxims of deviation from politeness in the teacher's language of Al Ittifaqiah Indralaya Islamic Kindergarten, based on the theory put forward by Leech (2014) there are two maxims in deviation of politeness in language, namely: (1) Maxim of Humility; (2) Sympathy Maxim.

Based on the data analysis, there are 19 data from the utterances of the Al Ittifaqiah Indralaya Islamic Kindergarten Teacher containing politeness maxims which include: the maxim of wisdom, the maxim of generosity, the maxim of praise, the maxim of humility, the maxim of response or apology, the maxim of agreement, the maxim of sympathy.

**Tabel 1. Teacher's speech at the Al-Ittifaqiah Indralaya Islamic Kindergarten which contains Maksim**

No	Politeness maxim	Number of utterances	Speech data code	Speech percentage
1	Maxim of Wisdom	3	Teacher 1 Teacher 2 Teacher 2	21,42%
2	Generosity Maxim	2	Teacher 3 Teacher 4	14,28%
3	Maxim of Praise	1	Teacher 5	7,14%
4	The Maxim of Humility	1	Teacher 2	7,14%
5	Maxim of Obligation to Apologize	0	-	0,00%
6	Maxims of Obligation of Response or Apology	3	Teacher 12 Teacher 13 Teacher 14	21,42%
7	Maxim of Agreement	2	Teacher 15 Teacher 16	14,28%
8	Opinion Maxim	0	-	0,00%
9	Sympathy Maxim	2	Teacher 4 Teacher 3	14,28%
10	Maxim of Feelings	0	-	0,00%
<b>Number of utterances</b>		20	20	100%

Based on these data, there are 14 utterances that contain politeness maxims, namely: 3 utterances of wisdom maxim, 2 utterances of generosity maxim, 1 utterance of praise maxim, 1 utterance of humility maxim, 3 utterances of obligation to respond or apologize, the maxim of agreement is 2 utterances, the maxim of sympathy is 2 utterances.

If expressed as a percentage of the utterances of Al Ittifaqiah Indralaya Islamic Kindergarten Teachers which contain the principle of language politeness, it can be seen that the maxim of wisdom is 21.42%, the maxim of generosity is 14.28%, the maxim of praise is 7.14%, the maxim of humility is 7, 14%, the maxim of obligation to apologize 0.00%, the maxim of response or apology 21.42%, the maxim of agreement 14.28%, the maxim of opinion 0.00%, the maxim of sympathy 14.28%, the maxim of feelings 0.00%.

**Table 2. Speech of the Islamic Kindergarten Teacher Al Ittifaqiah Indralaya which deviates from the maxim of politeness in language**

No	Politeness Maxim	Number of Utterances	Speech Data Code	Speech Percentage
1	Maxim of Wisdom	0	-	0,00 %
2	Maxim of Generosity	0	-	0,00 %
3	Maxim of Praise	0	-	0,00 %
4	Maxim of Humility	4	Teacher 6 Teacher 7 Teacher 8 Teacher 9	66,67%
5	Maxim of Obligation to Apologize	0	-	0,00 %
6	Maxim of Obligation of Response or Apology	0	-	0,00 %
7	Maxim of Agreement	0	-	0,00 %
8	Maxim of Opinion	0	-	0,00 %
9	Maxim of Sympathy	2	Teacher 10 Teacher 11	33,33%
10	Maxim of Feeling	0	-	0,00 %
<b>Number of utterances</b>		6	6	100%

Based on the 20 speech data, there are 6 utterances of the Al Ittifaqiah Indralaya Islamic Kindergarten Teacher who violate the following: 4 utterances of the maxim of humility, 2 utterances of the maxim of sympathy. Below is a table of speech data from the Al Ittifaqiah Indralaya Islamic Kindergarten Teacher who deviates from politeness in language.

If expressed in terms of the percentage of speech by the Al Ittifaqiah Indralaya Islamic Kindergarten teacher who deviates from politeness in language, it can be seen that the maxim of wisdom is 0.00%, the maxim of generosity is 0.00%, the maxim of praise is 0.00%, the maxim of humility is 66, 67%, the maxim of obligation to apologize 0.00%,



the maxim of response or apology 0.00%, the maxim of agreement 0.00%, the maxim of opinion %, the maxim of sympathy 33.33%, the maxim of feeling 0.00%.

Politeness is the speech of the speaker by using smooth speech that does not sound pushy and reacts to the other person feeling valued so that intimacy is established when communicating (Wahyuning, 2003; Rahardi et al, 2016; Rahardi, 2017; Leech, 2014; Zuriah, 2007). The politeness in language is not related to the language but the way the speaker conveys his speech to the listener which determines whether the speech is classified as polite (Rahardi et al, 2016; Phrases quoted by Chaer, 2014; Tarigan, 2009).

In this study, politeness theory was used which was formulated by Leech (2014) in his book entitled *The Politeness*, formulating ten politeness maxims in language. The ten politeness maxims are: the maxim of wisdom, the maxim of generosity, the maxim of praise, the maxim of humility, the maxim of obligation to apologize, the maxim of responding or apologizing, the maxim of agreement, the maxim of opinion, the maxim of sympathy, the maxim of feeling.

#### Use of Politeness Maxims in Teacher's Language

Below, the findings on the use of politeness maxims in the language of the Al Ittifaqiah Indralaya Islamic Kindergarten Teacher are presented.

##### Wisdom Maxim

Based on the analysis of the research data, there are 20 speech data consisting of 14 teacher utterances that contain politeness maxims and 6 utterances that deviate from politeness in the language of Al Ittifaqiah Indralaya Islamic Kindergarten Teacher. Of the 14 utterances of the Islamic Kindergarten teacher Al Ittifaqiah Indralaya which contained the maxim of wisdom, there were 3 utterances (21.42%),

##### Generosity maxim

Based on the analysis of the research data, there are 20 speech data consisting of 14 teacher utterances that contain politeness maxims and 6 utterances that deviate from politeness in the language of Al Ittifaqiah Indralaya Islamic Kindergarten Teacher. Of the 14 utterances of the Islamic Kindergarten teacher Al Ittifaqiah Indralaya which contain the generosity maxim, there are 2 utterances (15.38%).

### Maxims of praise

Based on the analysis of the research data, there are 20 speech data consisting of 14 teacher utterances that contain politeness maxims and 6 utterances that deviate from politeness in the language of Al Ittifaqiah Indralaya Islamic Kindergarten Teacher. Of the 14 utterances of the Islamic Kindergarten teacher Al Ittifaqiah Indralaya which contained praise maxims, 1 utterance (7.69%),  
The maxim of humility

Based on the analysis of the research data, there are 20 speech data consisting of 14 teacher utterances that contain politeness maxims and 6 utterances that deviate from politeness in the language of Al Ittifaqiah Indralaya Islamic Kindergarten Teacher. Of the 14 utterances of the Islamic Kindergarten teacher Al Ittifaqiah Indralaya which contained the maxim of humility, 1 utterance (07.48%),

### Maxims of obligation to respond or apologize

Based on the analysis of the research data, there are 20 speech data consisting of 14 teacher utterances that contain politeness maxims and 6 utterances that deviate from politeness in the language of Al Ittifaqiah Indralaya Islamic Kindergarten Teacher. Of the 14 utterances of the Islamic Kindergarten teacher Al Ittifaqiah Indralaya which contained the maxim of obligation to respond or apologize, there were 3 utterances (21.42%).

### Maxims of agreement

Based on the analysis of the research data, there are 20 speech data consisting of 14 teacher utterances that contain politeness maxims and 6 utterances that deviate from politeness in the language of Al Ittifaqiah Indralaya Islamic Kindergarten Teacher. Of the 14 utterances of the Islamic Kindergarten teacher Al Ittifaqiah Indralaya which contained the maxim of agreement, there were 2 utterances (14.28%).

### Sympathy maxim

Based on the analysis of the research data, there are 20 speech data consisting of 14 teacher utterances that contain politeness maxims and 6 utterances that deviate from politeness in the language of Al Ittifaqiah Indralaya Islamic Kindergarten Teacher. Of the 14 utterances of the Islamic Kindergarten teacher Al Ittifaqiah Indralaya which contained the maxim of sympathy, there were 2 utterances (7.14%).

**Deviations of the Teacher's Politeness Maxims Below, the findings of deviations from politeness maxims in the language of the Islamic Kindergarten Teacher Al Ittifaqiah Indralaya are presented.**

#### The Maxim of Humility

Based on the analysis of the research data, there are 20 speech data consisting of 14 teacher utterances that contain politeness maxims and 6 utterances that deviate from politeness in the language of Al Ittifaqiah Indralaya Islamic Kindergarten Teacher. Of the 6 utterances of the Al Ittifaqiah Indralaya Islamic Kindergarten teacher who deviated from the maxim of humility, there were 4 utterances (66.67%),

#### Sympathy Maxim

Based on the analysis of the research data, there are 20 speech data consisting of 14 teacher utterances that contain politeness maxims and 6 utterances that deviate from politeness in the language of Al Ittifaqiah Indralaya Islamic Kindergarten Teacher. Of the 6 utterances of the Al Ittifaqiah Indralaya Islamic Kindergarten teacher who deviated.

### D. Conclusion

The results of this study indicate that the utterances in Al Ittifaqiah Islamic Kindergarten obtained 20 utterances consisting of 14 utterances containing politeness maxims and 6 utterances that deviate from politeness maxims. Of the 14 utterances of the Al Ittifaqiah Indralaya Islamic Kindergarten teacher's utterances which contain politeness maxims, namely: 3 utterances of wisdom maxim (21.42%), 2 utterances of generosity maxim (14.28%), 1 utterance of praise maxim (7, 14%), the maxim of humility is 1 utterance (7.14%), the maxim of response or apology is 3 utterances (21.42%), the maxim of agreement is 2 utterances (14.28%), the maxim of sympathy is 2 utterances ( 14.28%), Of the 6 utterances of the Al Ittifaqiah Indralaya Islamic Kindergarten teacher who deviated from the politeness maxim, namely: the maxim of humility was 4 utterances (66.67, the maxim of sympathy was 2 utterances (33.33%).

### References

- Abdullah, M. (2015). *Quantitative Research Methodology*. Yogyakarta: Aswaja Pressindo.
- Arikunto, S. (2014). *Research procedure*. Jakarta: Rineka Cipta.
- Chaer, A. (2010). *Early Introductory Sociolinguistics*. Jakarta: Rineka Cipta.
- Chaer, A. (2014). *General Linguistics*. Jakarta: Rineka Cipta
- Chaer, A. (2015). *Psycholinguistics: A Theoretical Study*. Jakarta: Rineka Cipta
- Desmita. (2009). *Psychology of Student Development*. Bandung: Remaja Rosdakarya.

- Leech, G. N. (2014). *The Pragmatics of Politeness*. Oxford University Press
- Prayitno (2011) *Character Education in Nation Building*. Gramedia Widiasarana Indonesia.
- Rahardi, R. K. (2005). *Pragmatics: Indonesian imperative politeness*. Erlangga.
- Rahardi. (2017). Pragmatic Phenomena Constellation in Specific Culture Dimension Language Study. *Int. J. Humanit. Stud.*, 1(1), 84–92.
- Rahardi, R., Wudianto, B., & Sarwono. (2016). Javanese politeness in the family environment; a study of sociodialectology. *Scientific journals*.
- Nurjamily, W. O. (2015). Indonesian politeness in the family environment (sociopragmatic study). *Journal of Humanika*, 3(15), 1-18.
- Sobur, A. (2003). *General Psychology*. Bandung: Pustaka Setia
- Wahyuning, W. (2003). *Communicating Morals to Children*. Jakarta: Elex Media Komputindo.
- Wijana, I. D. P., & Rohmadi, M. (2010). *Sociolinguistics: Theoretical Studies and Analysis*. Yogyakarta: Pustaka Pelajar.
- Yusuf, S. & Nurihsan, A. J. (2007). *Personality Theory*. Bandung: Remaja Rosdakarya.
- Zamzani. (2010). Development of a measuring tool for politeness in Indonesian in face-to-face and non-face-to-face social interactions. Competitive habibah research report (second year). Yogyakarta: State University of Yogyakarta
- Zuriah, N. (2007). *Moral and Character Education in a Changing Perspective: Initiating a Contextual and Futuristic Character Education Platform*. Jakarta: Bumi Aksara.